li Griffiths M-5 (ca. 1940) 1946 AW37 Kol AW37

512 stand in the stream up to their hips with their *saris* still draped around
515 them, and if there is a possibility of men in the vicinity, also cover their heads. Water is poured over them or they may immerse themselves. Ordinarily no soap is used, in fact the use of soap is not common to village people, though it is not unknown. After the bath the women come to the shore and by first draping a fresh *sari* about them slip off the wet one without exposing themselves. They do not dry themselves with any towel, though the hair may be rubbed dry with some
512 cloth. Oil is sometimes applied to the body. They next wash the
[296] *sari* they have removed, which is done by beating it with a stick on a flat stone. After being wrung out it is taken home to be hung up somewhere about the house to dry and be ready for use the next day. The *sari* put on at the time of the morning bath is constantly worn until the next bath. The bather may now take a bit to eat, or occasionally
[264] she may have her morning meal, though it is more usual for her to wait until the men have been fed or she takes what is left. The husband usually returns from work about mid-day and gets his meal; but if the work is heavy and he must be there, she will take it out to the fields to him, where he will eat it and, after a short rest,
[784] resume his work. If the work is pressing, she may remain to assist
[241] him, though she should never touch the plough. She may reap, weed, and thresh, and she carries home the rice and wheat which has been threshed. During the hotter months field work begins before daylight, and the men are back by ten o'clock. In the threshing season the work continues steadily throughout the day, for that is the time when the hot winds are active and the chaff is easily separated.
[515] The men may bathe on their way back at noon, or in the evening before
[264] their evening meal. If they return from the fields at dusk, the evening meal is usually not taken till after eight o'clock. Unless there is some
[513] social event such as preparations for a wedding or a tribal feast, or, perhaps a religious ceremony, the Kols are asleep by about nine at night. On religious and social occasions, however, the whole night
[527] may be spent in singing, watching the women dance and chatting. The social events occur usually in the slack season and work is not interfered with; but under industrial conditions there is a limit to night operations, and the singing is usually over by midnight.

[857] The children have their tasks too. The boys, as soon as they are old enough, herd cattle and goats in the forest, gather sticks, leaves and roots, and run errands for their mothers. The girls assist their mothers in the home, gather cow-dung for use as fuel and as plaster for the walls and floor.

The main variations of this routine are occasioned by social

1:Griffiths M-5 (ca. 1940) 1946 AW37 Kol AW37

796 787 The ninth day is the final day of the *Jawara* festival. The greenish-yellowish wheat can now be brought out and something foretold, in the case of the Fall festival, about the coming crop. If the wheat has grown nicely, in spite of the fact that it has been kept indoors, and in addition frequently covered by a basket, it is a sign that there will be a good crop of wheat. If the growth of the *jawara* is poor, the crop will likely be a poor one. The process appears to [789] have an element of magic in it and is used as a method to secure good crops; for the earth is first well manured and then well cared for and watered. Frazer in his series, "The Golden Bough", has found a similar ritual elsewhere which he calls "The Garden of Adonis."[1]

The growing wheat cannot be taken out before the late afternoon. When the time comes to take it out, some animals are sacrificed at the village shrine, there is singing and dancing and probably there will [402] be a *bawa* with Shardamai as the deity possessing the devotee. The procession is formed at the shrine, and the women carry the plants on their heads to the river or tank where the stalks are immersed. [789] The men folk follow a short distance behind and loudly beat their drums to frighten away any evil influences. The women sing songs [533] of the *bhagat* type and there may be some *bawas* as well, and the de- [785] votee has a trident stuck into his tongue or cheek. Upon reaching the place where the wheat will be "cooled", the women enter the water, and wash away the earth from the roots of the plants. The earthen- [431] ware vessels are thrown away, and the stalks are retained. Most of them, though not all, are brought back and distributed to friends as [627] a mark of goodwill. They receive from others as well as give. All enmities should be healed.

796 574 That evening there is a feast at the village shrine. The Kols gather by *kurhis* and the animals sacrificed are eaten along with other foods; there is more music and songs and perhaps some more *bawas*. Sometimes the animals are not sacrificed until the procession bringing the stalks of wheat, returns from the tank.

796 *Khajleniya*. This is another term for the Jawara festival and refers especially to the activities of the ninth day, and the part the women play in carrying the wheat stalks. It is therefore spoken of [857] by some Kols as a woman's festival. Along with it there are certain [533] activities for the children. Two sticks are set up to represent a man [535] and a woman, and they dance about the sticks and sing some marriage songs. There is also a test of balance, and a long bamboo pole is [526] placed on the ground, and the boys and girls try to see if they can

1. Frazer, J. G., *The Golden Bough*, Vol. I., p. 226 ff.

1:Griffiths M-5 (ca. 1940) 1946 AW37 Kol AW37

535 right hand to make certain movements with the fingers similar to snapping. The accompanying pictures, show something of the nature
535 of the movements described.[1] The singing, which on this particular occasion was at the time of the *ganna*, was said to be *gali* or abuse.
533 The women frequently started a song and sang two or three lines of the same, while the men remained silent except for their instruments. Then the men would answer in two or three lines and the women remain silent, though frequently making movements with the hands, or turning. Finally they all sang together. The men would frequently stop all of a sudden while a woman sang a solo which sometimes came from one and sometimes from the other dancer.

532 ART AND WORKMANSHIP. Our study of the Kols was disappointing in the results it yielded in the field of art, for we found practically no evidence of Kol art. Nothing which they make or draw or paint seems to be characteristic of them alone, and there is little they do in imitation. They do not ordinarily decorate their houses differently from their Hindu neighbours. Occasionally the doorways have a picture representing a peacock, as indicated on plate XX. The peacock motif was also found on the urns where wheat was stored.
[825] Certain non-Kol houses, however, sometimes had the same symbol. There is apparently no taboo connected with the peacock, and the work was said to be entirely decorative. At the *holi* season the walls of the house which face the courtyard are frequently decorated with various figures. Plate XXI gives an idea of how this is done, and the drawing on the wall contains representations of tigers,
[562] peacocks, birds, sunflowers, men, flowers in a pot, and a house. It was said that women and boys do this work, never the men.

463 Kols seem to be deficient in handiworks of any sort. They
285 never make baskets, wooden dishes, *dholaks*, beads nor ornaments;
301 they do no sewing, nor making of clothes nor embroidery work. The
322 mattress makers, the Kathariyas, come the nearest to having a handi-
294 craft, but it is not generally practised even by them. Most Kols will
296 mend clothes, if necessary, and this is mostly done by the men. There is the usual great need for handicrafts so sadly undeveloped in rural
283 India. Occasionally they make their own beds and cots, and rope
312 for them is obtained from the stalks of rice called *bagai*. Such ropes are also used for drawing water from the well. Sometimes they
324 fashion their own grinding mills from flattish stones by a chipping process. The children have no toys with which to play and none are
524 constructed for them by their parents. Boys sometimes make a very
857 inferior type of bow and arrow with which to hunt birds.

1 See plate XIX.